



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.

SAN FRANCISCO, SATURDAY, APRIL 26, 1856.

NUMBER 10.

Poetry.

The Mormon Car.

BY JOHN TAYLOR.

"Put 'em through by daylight!"—A. Robbins.
"Let her rip, and let her roll!"—Dr. Clinton.
"Ticket the baggage for Salt Lake!"—N. H. Felt.
"Look out for the engine when the bell rings!"—
Judge Danlin.

TUNE—"Janette and Janet."

The Mormon Car is moving, and has been in motion long; At first her power was feeble, but now its getting strong; And having started on the track, the best that we can do, Is to keep the car in motion, and pop her quickly through.

We have a good Conductor, and a Brakeman with his force; Who, when a danger threatens, can stop the Iron Horse.

We've an Engineer and Fireman, and an Engine good and true; Then let's keep the car in motion, and pop her quickly through.

She has had a few collisions, as she's moved along her track; And though she jolted, crash'd, and splinter'd, but she never would go back;

And though opposed by every power, she's ne'er collapse'd a fule, But let on steam, and clear'd the track, and poppy'd her quickly through.

She's had stations with the Buckeyes, and with Pukes and Suckers too, Who prophesied the Mormon Car could never travel that road; But on a solid track, and fired up, with Deseret in view, She's disappointed all their hopes, and popped her quickly through.

She's friends around, in every land, in nations near and far, Whore's calling for the pure in heart to step into their cars; They'll station them, and ticket them—what more, then, can they do, Than to tell them all to step aboard, and she will pop them through.

And to thousands now in every clime, who're hastening to their home; Who, like "doves unto their windows," or in "ships of Tarshish come;" There's a place for all; a home for all, in Deseret for us; Then never faint, but go ahead, and pop her quickly through.

We have tried her on Religion, and she's distanc'd every clan; We're running now with Politics, and soon we'll take the van; Our Banner floats for all men who do the right pursue; Who vice despise and virtue love, we'll pop them quickly through.

We've been long enough in leading-strings, and can't with patience wait; But will make our bow to Uncle Sam, and ask to be a State. And then with Brigham at the head, and Jed' and Heber too, We'll all unite, with one consent, and pop her quickly through.

[The Mormon.]

Attila and the Huns.

The Eastern part of Europe is a mosaic of nationalities. A Hungarian poet says that his unfortunate country contains numerous representatives of every race inhabiting Europe and Asia. When a student of medicine at Vienna, I often counted, in the great hall of the University, the representatives of twenty-five different languages, and exhibiting almost every type of the human race. Hungary, as well as the Danubian Principalities, lay exactly in the path which the nomades of Asia followed in their migration to the West. All of these wandering nations, of whom the complete history remains to be written, left behind them in the region of the Lower Danube, traces of their nationality, their Eastern institutions, their nomadic and semi-barbaric life. I say semi-barbaric; for the history, especially that of the Huns, was written by their enemies, the Latins, who were ultimately obliged to submit to the impetuous force of the Eastern conquerors. At the accession of Attila, to the Hunnic throne, their empire extended from the Western confines of Asia to the base of the Alps. A barbarous and ferocious character was given them; also to the other nomadic nations from the East, by the encroaching descendants of the

brave old Romans, who, in their time, would have defied Attila, as they did Hannibal, even at the gates of Rome. The so-called "Scourge of God" erected his "iron throne" near Buda in Hungary. This name was given him by the priests; but, on the other hand, Attila was a wise and generous ruler, cruel only to his worst enemies. His court was one of unusual splendor for those early times. The Roman Priests has left us a full description of the palace of Attila at Josovery. There he collected around him the wisest and most polite men of the age, and treated them with royal magnificence. There is reason to believe that certain alphabetical signs were already employed to represent the sounds of the Hunnic language—signs which afterwards disappeared amidst the ruins of the empire of Attila. Even the art of engraving in relief was well known among them.

The great Hunnic King was a person of remarkable sobriety and simplicity. There is no better proof of his not having been what the Latin authors represented, than that Honoria, the sister of Valentine III requested his hand in marriage. The proud sister of the Emperor, irritated at his not permitting her to espouse a noble Roman, secretly sent a courier to the court of Attila, with a message of love, inviting, at the same time, the Hunnic king to repair to Rome with his armies, where she would become his bride. She also sent him her ring, as a pledge of her affection, and the union which she desired to contract. Attila, supposing, at first, that it was merely a request on the part of the Roman Emperor, gave a cold response to the singular request of Honoria. Sixteen years later, however, inspired more by political considerations than by the tender passion, he demanded her of the Courts of Ravenna and Constantinople as a bride, together with a goodly portion of the Roman Empire, as a dowry. Valentine III responded that Honoria was married, and, moreover, that she had no right to any part of the empire—an answer that did not satisfy Attila. The signal of war was given, and, at the voice of their king, the peoples of the coasts of the Baltic, the banks of the Volga and the Danube assembled at the confluence of the Rhine and the Neckar, to reduce the Western Empire. The Hunnic nation itself became dismembered soon after the death of Attila, in the year A. D. 455.

The Huns, like most of the Orientals, had a plurality of wives. Attila conceived a passion for the daughter of Eirick, King of Burgundy. The marriage with her proved fatal to the conqueror, in whose royal train marched a crowd of kings and princes, and who, on the banks of the Mincie, had settled the fate of Rome herself, with Pope Leo and the Consular Arianus. Hiligrade repaired to the court of Attila, to become his bride. She was received with all the circumstances and surroundings of magnificence that could be afforded by the Occident and the Orient. Hardly had the nuptial feasts begun, when Attila, fresh from conquest, and with the laurels of victories gained over the Romans, on his brow, fell by the hand of his treacherous Hiligrade, who plunged a dagger into his breast. "As with the Huns, not ordinary tears, but tears of blood," were regarded as an homage most worthy of such a chief. They enclosed his remains in a magnificent coffin; and, that they might be forever exempt from insult, immolated the workmen who had dug his grave.

"His body," says Gibbon, "was solemnly exposed in the midst of the plain, under a sullen pavilion, and the chosen squadrons of the Huns, wheeling round in measured evolutions, chanted a funeral song to the memory of a hero glorious in his life, invincible in his death, the father of his people, the scourge of his enemies, and the terror of the world. The spoils of nations were thrown into his grave, the captives who had espoused the ground were inhumanly massacred, and the name Hun who had indulged such excessive grief, foisted with diabolical and intemperate mirth about the recent sepulchre of their king."

Costa Rica—Its Population, Army, Commerce, Revenues, Education, Climate.

PUBLIC attention has been of late much directed to the Republic of Costa Rica. We take the following from the *Panama Star* and *Herald*:

The revenue of Costa Rica is derived from duties on imports, monopolies of the growth and sale of tobacco, the sale of imported spirits and gunpowder, and the distillation and sale of spirits manufactured from the sugar cane, stamped paper, sale of national lands, and a few minor sources. In 1826 this sum amounted only to \$20,000; in 1848 it had risen to \$120,000; in 1850, to \$260,000; in 1852, to \$360,172; in 1854 to \$458,957; and for 1855 it had further increased to the sum of \$594,156. The expenses for the latter year were \$581,898, leaving a balance of \$60,000 to the credit of the country.

The army of the Republic consists of a militia force of 1787 men, including officers. All males between eighteen and forty years of age are obliged to enroll, and attend drill for a certain number of days in the year. Those whom we saw in San Jose went through their evolutions in a very creditable manner. There is beside a standing force of 325 for guards and general service. The government has a respectable number of cannon and an armory to which a stock of one thousand minie rifles has lately been added. The entire cost of the army, according to the estimates of 1855, was \$70,000.

The subject of education is one that occupies the serious attention of government, and for which liberal grants of money have been made from the public treasury.

Beside the University of San Thomas, in which there are about 125 students, there are two Lyceums, with 100 pupils each, and a College for girls, with about 40 scholars. There are moreover about eighty primary schools, with 4,200 scholars, being one-fourth of the entire juvenile population of the State receiving primary education—a proportion greater than that in Spain or Russia at the present day, or than there was in France thirty years ago.

It is surprising what a number of persons in Costa Rica speak or understand the English language; in fact, it would be rather a dangerous thing to speak too freely in the presence of persons one did not know. It is also quite common now for those who can afford it to send their children either to the United States or to Europe to be educated.

The population of Costa Rica is not known with any degree of exactitude, and the estimates made by different persons vary considerably. Molini, in 1851, estimated it at a total of 150,000. A writer in the *Album de La Pera* calculated 160,000, not including Indians, and a third source states it to exceed 200,000. In San Jose, the persons best informed on the subject, estimate the white and half-cast population at 175,000, besides the uncivilized Indian tribes on the coast, who may be about 10,000 more.

The climate varies according to locality. On the Atlantic coast it is hot, humid and unhealthy, with heavy rains from November to February. On the Pacific coast it is hot, but not unhealthy, and the rainy season lasts from April to November. During our stay at Panta Arenas, the thermometer ranged from 84 to 90, but the nights were cool and pleasant. In the high lands of the interior it is much more temperate. At San Jose the thermometer stood at 63 to 65 in the morning, but rose to 80 and 84 during the heat of the day. At night it is quite cool, and a cloak or overcoat may be worn with comfort—the rainy season lasts from about May to November—heavy storms of thunder and lightning are frequent, and the electric fluid frequently does much damage.

The imports and exports in 1854 amounted—the former to \$1,950,00, and the latter to \$135,000. It is probable now more; but I was not able to obtain the exact sum, nor the proportions imported and exported from and to the various countries. The greater part of the

commercial relations of the country are with England, France and Germany—a little with the United States, and the rest with the other South American Republics. If a line of steamers between Panama and Punta Arenas is established, there is no doubt that the United States will be able to supply many articles of import at a cheaper rate; and also that a new market for the products of Costa Rica will be opened.

Foreign Policy of England.

THE London *Economist*, one of the most determined, as well as the ablest advocates of the war in England, in a series of very clever articles, gives the following gloomy picture of what England has accomplished by her foreign policy in times past. Speaking of the maxim which Washington left to his countrymen, "To have no relations with other countries except commercial ones," the writer continues: "Those who preach this policy, unpalatable as it is to the pride, the instincts, and the traditions of Britons, have unquestionably a strong vantage ground from which to urge their doctrines. They can point to many monstrous follies, to many costly crimes, to many disastrous failures, to many successes more disastrous still, into which our foreign interferences have plunged us. What real good (they ask) have we ever effected by those perpetual wars and negotiations which four continental alliances and our desire of European influence have brought upon us? What have we gained, save universal hatred, and a wholly unprecedented debt? What cordial friend do we possess in the world? What nation can point to whose freedom we have established, or whose happiness we have secured? What have we to show for the blood we have shed and the treasure we have lavished? To go no farther back than 1815, what have we done that might not better have been left undone? We imposed upon France a race of sovereigns whom she detested; and she cannot forgive us for the humiliation. We sanctioned the robbery of Finland from Sweden, and incurred her hatred for so doing; and we are now speaking of its restoration to Sweden as one of the probable results of the present war. We committed an atrocious violation of every principle of justice in tearing Norway from Denmark to compensate Sweden—a crime which no State necessity could justify. We forcibly united Belgium with Holland, only in order, fifteen years later to sanction its forcible disruption. We gave Venetia and Lombardy to Austria, and thus created a chronic source of revolution and of warfare which can never cease till we have severed the unnatural connection. We secured the triumphs of the so-called constitutional party in Spain, and Portugal at the cost of much expenditure and perpetual embarrassment—and our ungrateful and incompetent *protégés* snub us and despise us. We set the first example of the dismemberment of the Ottoman Empire, which we are now endeavoring to prop up, by tearing away the kingdom of Greece—which we have had to bully and bluster for ever since, and which, it seems probable enough, we may now have to suppress. On the other hand, when we might have done good by interference—have established freedom and prevented wrong—as in the case of Italy and Hungary, we folded our arms and turned a deaf ear to almost the only two righteous and rational supplications that had ever been addressed to us. We have done what we ought not to have done, and have left undone that which we ought to have done. What we have done in the way of interference, we have almost invariably had to undo, or to repeat of. And when we have run the full cycle of our follies, and redressed all the wrongs we have committed, by severing Italy from Austria, and Finland from Russia, and Norway from Sweden, we shall be in a position to calculate how much of reputation, money and of the lives the doctrine of "Isolation" would have saved us—how much better and wiser it would have been never to have sinned at all, than to have had to follow up such costly iniquity by such costly atonement."

Excessive use of Salt.

WE are not going to affirm that salt is the forbidden fruit mentioned in the book of Exodus; but the author of the treatise on that point is not altogether wrong, when he argues that salt excites thirst, and thirst betokens fever and derangement of the system. Many a man gets up in the morning, eats a slice of bacon or ham, or a red herring with his breakfast. His bread is cut from a loaf into which the baker has poked two ounces of salt, and it is buttered with salted butter. His cup of coffee has had salt put into it to fine it, and he sweetens it with sugar, which the grocer has adulterated with salt. At eleven o'clock he takes his luncheon, eating a slice of English cheese, made biting with the excess of salt, and a slice of bread salted as before mentioned, washing the whole of it down with a pint of ale, well salted by the publican to cover a fraudulent addition to one-third water. The dinner-time arrives, and the servant brings up the potatoes or greens boiled in water, into which the cook has ignorantly thrown a handful of salt. If she is asked the question, she will candidly confess that she puts a little salt into everything that she cooks, either to improve the flavor or color, or because cooks believe it is unlucky to make anything without salt. Then comes more of the salted bread, salted cheese and salted ale. The tea is nearly a repetition of the breakfast, and the supper of the luncheon; but if the poor fellow asks for a pint of gruel the cook puts a bumping table-spoonful of salt in it, and if you forbid it, yet so bent is she upon adding the mystic salt, that there is no way to stay her hand but by keeping a close watch upon her during the whole operation of mixing and stirring. Soyer himself, the greatest cook of our time, even blunders into putting salt into the stew-pan with live eels, thereby hardening the flesh and fixing it to the bones, instead of contenting himself with adding the salt towards the end of the operation; but generally he is laudably abstemious in the use of salt. He makes puddings without salt, and allows only about a teaspoonful to make a four-pound loaf. The item of "a quarter of a teaspooonful" is to be found here and there in his "Cookery," showing how careful he is of the health of those for whom he caters. But, to return to our theme, it would be well to consider how much salt we consume from day to day, and whether there may not be some connection between excessive use of salt and eruptions, and the various cutaneous complaints.

HOW SHIPS ARE NAMED.—In the United States Navy, since the last war, the following rules have been observed in naming vessels:

All names of the States, or rivers as the case may be, are put in a wheel, which is turned and one name is drawn out at random, which is the name of the vessel to be launched. Ships of the

United States are named after States. For instance, the Ohio, North Carolina, Pennsylvania, &c., all mount seventy-four guns. Frigates are named after American rivers—the Columbia, Klamath, Cumberland, St. Lawrence, Merrimac, Sabine, Potomac, &c. When you see the name of a river given to a government vessel, it is safe to conclude that she will not carry more than 36 or less than fourteen guns.

Sloops-of-war are called after State capitals and other cities. Capt. Ingram's St. Louis, the ill-fated Albany, the Vandalia, the Plymouth, the Jamestown, all belong to this class. Brig's may be known in print by the name of some noted naval commander who has died in the service. Thus the Decatur, the Bainbridge, Perry, &c. Revenue cutters are named after members of the Cabinet—that we have had the Walter Forward, the Wm. M. Meredith, the J. S. Dobbins, and probably now a Wm. L. Marcy, a James Guthrie, &c.

As many of the vessels in the Navy were built before the adoption of this Bill, there are of course some exceptions to it. The Colling steamers are named after waters, and the Canards after countries. Bearing the rule in mind, one can very easily recollect to which the Baltic, Atlantic, Adriatic, Asia, Africa, Canada, America, respectively belong.

Newfoundland.

This large island—the largest of the American islands—has until within a few years been regarded as of comparatively little importance. Of late, however, the proposed transatlantic telegraph, the reciprocity treaty, and other circumstances, have conspired to direct public attention towards it, and a brief account of its character and resources may not be uninteresting to our readers.

The island was first discovered in the year 1497, by John and Sebastian Cabot, and by those renowned explorers it was named *Principia*, or First Seen Island; and from this arose its present anglicized name. It was colonized by masters of fishing vessels in 1615, and is now the oldest British colony in the world. Until the middle of the last century it was looked upon by England merely as a nursery for seamen, and its manifold natural resources wholly neglected.

The island of Newfoundland is about four hundred miles in length, by two hundred and fifty in average breadth. It abounds in lakes and rivers both of moderate size, and its surface is diversified with hills and mountains, some of which project boldly into the sea. The lowlands, when they do not consist of peat bogs, are generally covered with forests of fir or pine. These varieties of trees are very abundant; but they seldom attain a height of more than thirty feet, and in the northern portions they are so low, and their branches so matted together, that small animals can walk upon their tops. The most useful tree upon the island is the tamarac, or larch, the timber of which is used in building small vessels. The elm, the maple and the beech are rare, and the oak unknown. The variety of trailing evergreens is immense, and all the berries peculiar to the northern latitudes are so abundant as to be an article of export.

The animal kingdom of the island is more interesting than the vegetable. A Swedish naturalist, who spent several years there, reported it to contain no less than five hundred species of birds. The water birds are especially numerous. Of the larger quadrupeds, the caribou or American reindeer is most abundant. Its paths intersect the entire country like sheep walks. The black bear is found in the wider parts of the island, and the wolf, fox, hare, martin, beaver, otter and muskrat abound in the interior. The coast swarm with different varieties of seal. With regard to reptiles, such as snakes, lizards, frogs, &c., it is said that St. Patrick destroyed them in Newfoundland at the same time that he banished them from Ireland. The inland lakes and streams are the homes of vast numbers of salmon and trout. The resident population of Newfoundland is about one hundred thousand, and nearly every man in the colony is connected in some way with the fishing or seal hunting business. The island is governed by a representative assembly of fifteen members, with an executive council of twelve, appointed, like the Governor, by the crown of England.

A considerable increase has lately been made in the number of laborers employed in the various departments of the Arsenal, at Woolwich, England. Some idea of the vast amount of labor performed in that establishment, where upwards of 9000 hands are constantly employed, may be formed by stating that the consumption of powder in one day, in preparing ammunition for canons, independently of small-arm cartridges, exceeded 46,000 pounds. Besides the large number of shells cast in this establishment, contracts with the Scotch, Yorkshire, Liverpool, and other foundries are on a very extensive scale. 2000 of these shells are loaded and prepared daily, and 300,000 musket cartridges. These buildings for the standard and foundry and the shell factory are progressing rapidly; the spacious area in front of the carriage department having been cleared, and the foundation walls have been commenced.

The Monks Chazz—Mind your own business!

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NOTICE TO MERCHANTS AND OTHER ADVERTISERS.

As the STANDARD will have a very large circulation among the inhabitants of Utah Territory, independent of its extensive circulation in this State, strong documents are offered to business men of this vicinity to favor us with their advertising patronage.

There is at present an immense amount of goods purchased by the people of Utah, and San Bernardino County Cal., in this city; at which time by the hundreds of immigrants will pass through this place on their way from the East. We call particular attention of Hotel keepers and others to these facts.

Those merchants who are already aware of the great and constantly increasing trade between the two cities of Great Salt Lake and San Francisco, can appreciate the advantages that are offered.

The cost of advertising will be made as low as can possibly be afforded.

The Western Standard.

SATURDAY, APRIL 26.

Prophets and Apostles Necessary.

The assertions made by the Latter-Day Saints that God has raised up a prophet and apostles in these days, who have the authority to teach and instruct men in the principles of His kingdom, and whose teachings and counsels are entitled to consideration and obedience, are statements that are looked upon by many to be little less than blasphemous.

Many can not conceive how individuals, who are apparently so sane and possessed of good judgment on other subjects, should be so visionary, and so wholly absorbed in the strange belief of there being men who hold this power on the earth in these days. They nevertheless believe that men clothed with this power have existed upon the earth at various times, who were inspired to speak and write; and they are quite willing to receive the writings, said to be theirs, upon very slight testimony, and rest all their hopes of future and eternal blessedness upon their veracity.

They have an idea that it is perfectly reasonable to believe in the words of the apostles and prophets who lived thousands of years ago, and they think that, were they alive now, they could place all reliance and confidence in their words as the word of God. Peter, James and John, with their brethren, looked up to as having been something superior to mortal, and many, forgetting that they were but human, think that it would only be necessary, did they live now, for them to declare their message, and that they were empowered to teach it, and men without the slightest demur, would instantly embrace its doctrines. This professed admiration of devout prophets and seers, however, is not confined to this generation alone; it was a characteristic of other generations. The Jews, when Jesus was in their midst, would build and adorn the tombs of the prophets whom their fathers had slain, and say that if they had lived in the days of their fathers, they would not have persecuted or killed them, while at the same time they were thirsting for the blood of the Son of God, and they did not rest until he had shared the same fate with the prophets whom they so ostentatiously honored.

But what is there visible at the present time from which we can infer, that were any of the ancient prophets or apostles in the midst of this generation, they would be any better treated or their teachings given more heed to, than they were in the generation in which they lived? The present ideas of professing Christians that the canon of Scripture is full, and that there is no further need of direct revelation, would not admit of their recognizing a prophet or an apostle, should they be so fortunate as to have one sent in their midst. They are in this respect similarly situated with the Jews at the time of the advent of the Messiah. They were in possession of the writings of the prophets, and held them as the present sects of Christendom hold the Bible. Their writings were their oracles, and they indulged in the idea, as the modern sects do about the Bible, that they contained all that was necessary to lead them to salvation, until Shiloh should come, without the aid of any prophets or apostles to act as living oracles in their midst. They doubtless imagined that they were warranted in this belief by their sacred scriptures, in the same manner that many at the present day imagine that the present scriptures, composed of the writings of the ancient prophets and apostles, warrant them in rejecting all further revelation. This misapprehension of the Jews was followed by terrible results; they ceased to have a national existence, and they were scattered and dispersed abroad.

If the scriptures the Jews had, and the scriptures we at present have, are examined, it will be found that there is a greater amount of evidence in our possession in favor of the idea of living oracles, or prophets and apostles, being raised up and inspired in these days, than there was among the Jews in the days of the apostles to support them in believing that they

would make their appearance at that time. In fact, the scriptures can not be fulfilled until those things take place. Prophecy upon prophecy has been uttered and recorded, relating clearly and definitely to the last days to the time when God would again set His hand the second time to recover the remnants of His people; when He would send for many fishers and they should fish them, and for many hunters and they should hunt them; when His kingdom would again be built up, and His judges restored as at the first, and his counselors as at the beginning; when many nations would be seized with the desire to go up to the mountain of the Lord, to the house of the God of Jacob, that they might be taught in His ways and be able to walk in His paths.

To fulfill these prophecies—which were, no doubt, given with the expectation of them being as literally accomplished as the prophecies in relation to the Messiah—the Jews misapprehended—men holding power and authority equal with the men of old, who were called to perform similar works, have to be raised up; and if they are raised up and inspired, they must have equal power to teach, counsel and direct the children of men, and their teachings, counsels and directions will be as obligatory upon mankind as the teachings, counsels and directions of the ancients.

Since the creation of man, and the first revelation of God's will unto him, we have no account of the Lord ever having a people upon the earth, or a system which he recognized as being His, without also having men of this description, men with whom He could communicate, and through whom His mind and will could be made known to the people.

They were the living oracles, possessing living priesthood, through which they could obtain light and intelligence from the Almighty, to expound with authority unto the children of men; and their words, whether delivered orally or written, were equally binding upon the people with the words of any preceding servant of God. That this was the case all sacred history bears abundant evidence.

The necessity of inspired men in order that the prophecies may be fulfilled, must be apparent. Man has always been the instrument which the Lord has used to accomplish His purposes. But apart from the prophecies, which set forth in unmistakable language that the days of revelation and intercourse between the Deity and man will again be restored, there is an abundance of evidence to prove that there can not be a church of Christ on the earth without having prophets and apostles as its officers. They were not to be confined to the early days of Christianity alone, but were to be continued "until all should come to the unity of the faith, unto the knowledge of the Son of God;" they were to be as necessary "for the perfecting of the Saints, for the work of the ministry and for the edifying of the body of Christ," as evangelists, pastors and teachers are.

To assert that prophets and apostles are no longer needed, would be to assert that evangelists, pastors and teachers are likewise unnecessary. The great Head of the Church, in its organization, had a definite object in placing these officers in His church, and that object could not be accomplished only by their perpetuity. When these officers ceased to be recognized, then the Church ceased to be the Church of Christ. It would be considered a very great departure from the spirit of the gospel to assert that pastors and other ministers, such for instance, as teachers and evangelists, were no longer needed; and yet the evidence necessary to support their recognition as officers of the Church, prove that not only they are necessary, but that prophets and apostles also are required.

The proofs brought forward to substantiate the idea that prophets and apostles are no longer needed, will apply with as much force to the other officers in the Church; and if the necessity for one or two of the callings in the Church has ceased to be, it can easily be proved that there is no further necessity for the remainder.

The belief that these callings are no longer needed, has been inculcated in Christendom by both precept and example. A false Christianity has flourished for centuries, and men have been taught to rely upon it as the religion of Jesus, and not seeing these callings filled in it, it has required but little persuasion to cause them to fall into the erroneous belief, that they were only designed for the days when Christianity was first preached. If one, more inquiring and penetrating than his fellows, should ascertain by a perusal of the scriptures that there was nothing to disown the idea of the perpetuity of such callings, and should make inquiries to know why they did not at present exist, his doubts would be removed by pointing him to Christianity as it existed around him, flourishing and yet desolate of these offices; and its existence without them must be received as evidence that the Lord had altered the organization of his Church and deemed these offices unnecessary.

Men instead of making their belief conform to the Bible, have endeavored to distort it, and make it correspond with their ideas and systems; when the plainly written word would not admit of that, they have endeavored to hide their errors, and the incorrectness of their position, by stating that the scriptures have a spiritual meaning—that they do not literally mean what their language would denote, but they have used to be spiritualized to be under-

stood. Miserable subterfuge! What a cunning device of the adversary of souls and his agents to entrap and deceive mankind! Impress upon the people that these things are no longer necessary, and they will cease to look for them—persuade them to believe that the word of God has a different meaning from the one apparent on its face, and they will be nothing condemnatory of sin and the commission of gross wrong; and Satan's victory and triumph will be easy.

The correctness of the position we have assumed, in stating that prophets and apostles are as necessary in the Church of Christ now as they ever were, is not at all affected by the truth or falsity of the doctrine we believe in and teach. Because the Latter-Day Saints believe in these things does not detract one iota from its truth. These officers would be indispensably necessary, wherever a Church of Christ existed, if we, as a people, were extinct.

If men will believe the scriptures they will

believe the assertions of the Latter-Day Saints, that if there is a Church of Christ upon the earth, there must of necessity be prophets and apostles; and if there are prophets and apostles, they have the right to teach and instruct mankind in the principles of the Lord's kingdom, and their teachings and counsels are entitled to consideration and obedience.

A great many find considerable fault with the Latter-Day Saints, because they rely so much on the words of their prophets and apostles. They think it decidedly anti-republican; and some, to give vent to the superabundance of their spleen, occasionally call Brigham Young and his brethren hard names, because they, being men, make themselves equal to the apostles.

These individuals, with their present feelings,

had they lived in any other generation when prophets and apostles were upon the earth, would have manifested the same feelings of antipathy, and would have taken a precisely similar course to oppose them. It is not the individuals they are warring against—though many of them, no doubt, think that it is—but it is the principle.

How much more republican would we be, if we paid no attention to their teachings, than we are at present?

Can we not exercise our rights and privileges as republicans

to as full an extent by doing right as by doing wrong—by being obedient to the will of the Almighty as by being disobedient?

The Latter-Day Saints can not fail to hearken to and have confidence in the words of their leaders, so long as they believe as they do about the necessity of prophets and apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence, is to prove that they do not hold this authority, and are not apostles and prophets. So long as we know that men have this authority, it makes but little difference to us what their names may be. And the moment the Latter-Day Saints became convinced that Joseph Smith and Brigham Young were apostles of Jesus Christ, they were as willing to believe their testimony, and to hearken to their counsel and teachings, as they would have been to have believed and hearkened to an ancient apostle's.

San Bernardino.

By the arrival of the *Sea Bird*, Captain Haley, we have received late advices from the South, from which we learn that they have had

copious rains there, and everything is beginning to look up. In San Bernardino they have been

blessed with a drenching rain; it commenced on the evening of Saturday, the 12th inst., and continued without cessation until the morning of Monday, the 14th. From Elder Henry G. Boyle, who arrived on the *Sea Bird*, we learn

that the crops never looked better since the settle-

ment of San Bernardino, than they did

when he left; and it was confidently thought

that a sufficient quantity of rain had fallen

to mature them. A larger amount of corn has

been planted this season than has been any

previous year; and an average quantity of wheat,

barley, oats, etc., has been sown. New lands

are being fenced off, and improvements of all

kinds are progressing. Operations on the can-

als for irrigating purposes had been suspended,

in consequence of the rain; the one by which

the waters of the Twin Creeks were conducted

into the city had, however, been completed.

Arrivals.

Elders Addison Pratt, Arnold Potter and Henry G. Boyle arrived here on Tuesday, the 23rd inst., from San Bernardino. Elder Pratt has been appointed, at the late Conference of the Church in San Bernardino, on a mission to the Society Islands, the field of his former labors; Elder Potter on a mission to Australia, and Elder Boyle to labor in the ministry in Upper California. The brethren are all in the enjoyment of good health and spirits, and anxious to get to their fields of labor. Elder Pratt was successful in obtaining immediate passage on the *Caroline E. Fiske*, which vessel sailed on Thursday, the 24th inst.

On Wednesday, the 25th inst., Elders James French and John Eldredge arrived on the *Frances Palmer*, after a passage of twenty-two days from Honolulu, Sandwich Islands. Elders Graham and Eldredge left Great Salt Lake Valley, in company with a number of other Elders, in October, 1852, having been appointed on a mission to Australia, and proceeded directly to their places of destination, where

they landed on the 9th of April, 1853. From that time up to the time of leaving (the 17th last Sept.) they labored diligently in the ministry, and have been blessed. On their way home, with a company of Saints on board of the *Jesus-Asia*, they were wrecked on the Selfly Isles, and were obliged to contend with a variety of difficulties, until they have finally succeeded in reaching this port in the enjoyment of health and in good spirits.

Mr. Norman's Bill.

The State Legislature adjourned *sine die* on the evening of Monday. Mr. Norman's famous bill, entitled "An Act to punish and discourage the practice of polygamy" by the passage of which he was going to disfranchise all the Mormons by depriving them of the right of suffrage for daring to "profess to believe" that polygamy was not contrary to the laws of God, had slept its last sleep for this session. After going the rounds of committees, none of whom would take any action upon it, it was finally referred to a select committee, of which this doughty advocate of despotism was the chairman. Finding that he was in the minority, his colleagues being opposed to the measure, he very quietly ended the matter by slipping his abortion into his pocket, and saying nothing more about it. If we could think that he was prompted by any other motive than piazzamility in quashing the disgraceful production, we would have some hopes of the man; but all that we can learn of his antecedents, convinces us that he withdrew it because he had become satisfied that it could not pass, and that it would not be as popular as he imagined it would be. It was no feeling of shame or repentance for the gross crime he had perpetrated, in assailing the liberty of conscience of a whole people and depriving them of their religious liberties that caused him to withdraw his bill. No; we feel satisfied that these considerations had no weight with him. A man that could deliberately concoct so foul a wrong, was fully capable of carrying it through without a scruple, had he held the power.

We wonder how a man could introduce a bill with such prescriptive provisions against polygamy, with a desire to have it made a law, and yet be stimulated with the hope of being received after death into the bosom of so noted a polygamist as Father Abraham—a man that, living cotemporary with Mr. Norman, the latter would use every exertion to punish "by a fine of not less than five hundred dollars, nor more than five thousand," and by an incarceration in the State Prison "of not less than two, nor more than ten years." We can imagine how we would feel if we were in Abraham's place if such a person came around us to solicit favors; but it may be that there is some foundation to the rumor we have heard about Mr. N. being an ex-minister, and that in abjuring the ministerial profession to dabble in the pool of politics, he has also abjured all hopes of ever seeing Father Abraham only in the distance.

The Latter-Day Saints can not fail to hearken to and have confidence in the words of their leaders, so long as they believe as they do about the necessity of prophets and apostles, and the authority they hold; and while they retain this belief, the only thing that will destroy this confidence, is to prove that they do not hold this authority, and are not apostles and prophets.

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ARRIVALS.

Elder Jesse Haven, President of the Cape of Good Hope Mission, arrived in London on the 14th of February, per schooner *Cleopatra*, in good health. He had a fine passage of 60 days.—[Mill Star.]

THE SHIP "CARAVAN."—On the 14th Feb. we cleared 457 passengers (Saints) on this ship bound for New York, under the Presidency of Elders Daniel Tyler, Edward Bunker, Leonard I. Smith and Wm. Walker. Among the passengers were two families of Scandinavian Saints, who were detained by sickness, from going on the *J. J. Boyd*.—[Ibid.]

W^e experienced considerable pleasure in meeting with the worthy Representative from San Bernardino, the Hon. Jefferson Hunt, who returned on Tuesday last to this place. He leaves to-day on the *Sea Bird* for San Bernardino, via San Pedro, and carries with him the good wishes of all for his success and prosperity.

MINUTES

ON A SPECIAL CONFERENCE OF THE SAN BERNARDINO BRANCH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. COMMENCED IN SAN BERNARDINO CITY, MARCH 15th, 1853, PRESIDENT CHARLES C. RICH, PRESIDING.

Conference was called to order at 10 o'clock A. M. Prayer by Pres. Wm. J. Cox. Singing by the Choir.

President Rich informed the congregation that in anticipation of his departure for Salt Lake City, he had called the Conference at this time to appoint a few missions, and transact such other business as would come before our Annual Conference. He said he was happy to see so many of the Saints in attendance and so comfortably situated, etc.; and then followed with a discourse upon a proper appreciation of the blessings continually extended to the Saints in this place, and throughout the world. After a few appropriate remarks by Pres. Rich on the subject of voting, the following officers were unanimously sustained by the vote of the Conference.

Brigham Young as President of the Church of Jesus Christ of Latter-Day Saints throughout the world. Hobart C. Kimball as his first Counselor. Jedediah M. Grant as his second Counselor.

Orson Hyde as President of the Quorum of the Twelve Apostles.

As members of the Quorum of the Twelve Apostles:

Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards.

John Smith as Presiding Patriarch in the Church of Jesus Christ of Latter-Day Saints.

Geo. A. Smith as General Church Historian.

Amasa Lyman and Charles C. Rich as Presidents of the Church in Southern California.

The following officers for this Branch of the Church were then presented, and unanimously sustained:

William J. Cox as President. William Matthews as his first Counselor, Daniel M. Thomas as his second Counselor.

Theodore Turley as President of the High Council. As members of the High Council:

B. J. Taylor, Jefferson Hunt, Sidney Tanner, Andrew Lytle, M. L. Sheppard, Charles Crisman, John D. Holiday, Joseph Matthews, Daniel Stark, Alfred Bybee, Jas. H. Rollins.

THE WESTERN STANDARD.

Correspondence.

For the Western Standard.

EDITOR OF THE STANDARD, DEAR SIR:

In glancing over the columns of the *Bulletin* this morning, I perceived a rather lengthy editorial on the admission of Utah into the Union as a State, in which the writer evinces an utter want of conscientious, high minded principle, a disregard for the rights and liberties of his fellow men, and a degree of bigotry and prejudice totally at variance with the spirit of the age, and the spirit of those institutions of which he professes to be such an earnest admirer and advocate.

All the confusion, contention, anarchy and insubordination, which now distract and threaten to dissolve our once glorious confederacy, may be traced directly to the very spirit and principles manifested and advanced by this editor in his remarks. He says, "shall an act be considered criminal in one state, and be tolerated, and even encouraged in another?" That is the very question which has so long been discussed by the highest legislative body in the Union; the question which engaged the attention of such men as Clay, Calhoun, &c., who decided it in the affirmative. But Mr. King in the abundance of his superior wisdom, pronounces the decision of these profound and distinguished statesmen to be incorrect; and decries, that whether Constitutional or not, such a thing shall not be allowed! Doubtless our harassed and perplexed Senators and Representatives at Washington will be duly grateful to Mr. K. for so speedy a solution of this difficult question, as it will relieve them from much anxiety and responsibility.

Were there many such men as Mr. King in Congress, then the States of the South might well tremble for the safety of their liberties and individual sovereignty, for were such a principle as that to be established, it would be the death knell of freedom, throughout the length and breadth of the land.

To purchase, or sell an individual of the African race, in one State, be considered criminal, but that State, or has the Federal Government any right to say it shall be criminal in another? The laws regulating the qualifications of voters, differ in different States. In one State, it would perhaps be criminal to vote before a residence of a year, in another, six months may be the specified time. Has the State which makes it criminal to vote before a residence of a year within its limits, any right to say that it shall be criminal to vote in any other State on a shorter residence?

I cannot but think that Mr. K. perceived the falsity of his arguments, but not having any thing better to offer, he hoped by his sophisms, to blind and deceive the thoughts and prejudiced crowd.

But with Mr. King the question seems to be, not whether it is right such a thing should be done—that is of minor importance—but whether it will be—whether the "inherent sense of moral propriety (?) in the masses of the people," will not overcome all sense of justice, reason, and common sense, whether their prejudices will not override all abstract reasoning," thus reducing them to the level of the brute creation, and induce them to refuse a sister State, the very privileges they claim for themselves, and for which, their, and our fathers, side by side, so frusly spilled their blood. "We think," says he, "it will." What a confession! Were it not for the air of seriousness which pervades the article, it would be natural to conclude that it was but a burlesque; but I am constrained to come to the conclusion, either that the writer was dishonest, or that reason is so fatigued, and passion and prejudice are so predominant in his mind, as to induce him in all sincerity to give utterance to principles so entirely antagonistic to the spirit of our Constitution, and to Christianity itself. Well might the citizens of San Francisco blush to hear a man, occupying so public and responsible a situation as this Editor of the *Bulletin*, give expression to such sentiments.

This short paragraph contains the very concentrated essence of the principle of fanaticism and disunion, which the greatest patriots of the nation are trying to counteract; and what can be expected of the masses, when those who should be examples of virtue, moderation and order, seek to instill such principles into their minds. Let them not be surprised if they perish in the flames of their own kindling.

After my arrival, I was appointed to labor in the Man Conference, in concert with Elders Cannon and Koehler; and a way being opened through which my family was provided for, I was soon at liberty to travel among the natives and acquire their language. In this I was much blessed, and was soon able to commence my labor in the ministry.

I continued to labor on the Island of Maui and the other islands—Molokai and Lanai—which composed the Man Conference, until the summer of '64, when I was called to take charge of that conference.

When appointed to this responsible station I felt my weakness very much; but the Lord God of Israel was my helper, and I was blest with great powers of endurance in attending to the labor of my field, which was large and kept me constantly on the move visiting the branches, some twenty-six in number, with an aggregate of about two thousand members, and what made it still harder I had no help except the native Elders, and they were not always to be depended upon.

The subsidiary gathering place on the Island of Maui was commenced about this time, the oversight of which was given to me in connexion with my worthy friend and brother, Elder E. Green. This greatly increased my labors. A stretch of eighteen miles of ocean intervened between Maui and the place of gathering, and this I was often obliged to cross in an open whale boat, and very frequently when it was exceedingly rough and difficult sailing.

I was greatly blessed, however, and the Saints were willing to hear and obey my counsel; and before long a goodly number were gathered upon Lanai. They were tracked over the mountain about thirty miles north-easterly from Table Rock to an extensive and beautiful valley, where the trail was lost, and the party were obliged to return. The citizens of both Shasta and Scott valleys may prepare themselves for many excursions of the kind by the Indians during the coming summer. There are many families living in these valleys, whose isolated position renders them utterly defenceless.

A LITTLE MX. The Coloma stage, says the *State Journal*, brought down last week to Sacramento, a load of Californians, which may be taken as no fair sample of our travelling population. In it there were two convicts on their way to the State Prison, a counterfeiter, and a horse thief, one Deputy Sheriff, a slippery, crafty, and prominent politician, two county officers, one federal officer, one expressman, one collector of foreign miners' tax, two negroes, and four chinamen.

The gathering is of vital importance to that people, and I do sincerely hope that our efforts may not fail in trying to locate them on Lanai, where they can be more fully instructed in all things pertaining to both their temporal and eternal salvation. At the time I left, the prospects for a crop this season were not the most flattering; a worm called by the natives *polus*, had destroyed a good share of their first planting; this worm is a general curse to all agricultural pursuits upon those lands, as you can never calculate with certainty on a full crop.

The work generally among the natives when I left, was not so flourishing as heretofore, yet there is a great many good Saints on those lands, and as the new Elders advance in a knowledge of the people and their language, and the Book of Mormon becomes circulated among them, the work will again revive, and many souls will yet be saved out of that nation.

My wife was of great assistance to me while laboring upon those lands; she taught an English school for nearly three years, besides taking care of, and doing the work for a large family, and also labored incessantly to make all comfortable who came within her reach. The cares, trials and anxieties incident to our situation, joined with the debilitating effects of unremitted toil in that climate, were too enormous for her constitution, and she is now returning to Zion a mere wreck of her former self.

We were greatly blessed in all our intercourse both in and out of the Church, and we had many friends among the foreign residents of Maui. When we were about to take our departure many of them (among whom I would make honorable mention of Messrs. S. Hoffmeyer, G. D. Gillman, B. F. Bolles, and P. H. Treadway and Lady) kindly contributed to our departure.

According to their view then, so soon as Mormonism is proved to be Christianity, the U. S. Government is bound to support and encourage it by every means in its power.

The first question last twenty-six years, has been discussed for the last twenty-six years, in almost every country under heaven, and every objection which could be thought of has been brought against Mormonism by its enemies, but they have failed to show a single iota wherein its doctrines differ from those taught by Christ; and so often have they been told by the superior arguments brought to bear against them, that they have like Mr. K. become afraid of reason, and would fain put down, by unjust legislative enactments, a system, which, though opposed to their own selfish interests, they have yet been unable to prove false.

Polygamy is undoubtedly opposed to the "received ideas" which the multitude have of Christianity, but we utterly deny that it is contrary to the true genius and spirit of the principles inculcated by Jesus Christ. Men will receive and believe just as much of the doctrine of Christ as suits their taste and convenience, and they will reject the rest; and Mr. K. would be well advised to consider this.

There are many such men as Mr. King in Congress, then the States of the South might well tremble for the safety of their liberties and individual sovereignty, for were such a principle as that to be established, it would be the death knell of freedom, throughout the length and breadth of the land.

To purchase, or sell an individual of the African race, in one State, be considered criminal, but that State, or has the Federal Government any right to say it shall be criminal in another? The laws regulating the qualifications of voters, differ in different States. In one State, it would perhaps be criminal to vote before a residence of a year, in another, six months may be the specified time. Has the State which makes it criminal to vote before a residence of a year within its limits, any right to say that it shall be criminal to vote in any other State on a shorter residence?

I cannot but think that Mr. K. perceived the falsity of his arguments, but not having any thing better to offer, he hoped by his sophisms, to blind and deceive the thoughts and prejudiced crowd.

But with Mr. King the question seems to be, not whether it is right such a thing should be done—that is of minor importance—but whether it will be—whether the "inherent sense of moral propriety (?) in the masses of the people," will not overcome all sense of justice, reason, and common sense, whether their prejudices will not override all abstract reasoning," thus reducing them to the level of the brute creation, and induce them to refuse a sister State, the very privileges they claim for themselves, and for which, their, and our fathers, side by side, so frusly spilled their blood. "We think," says he, "it will." What a confession!

Polysgamy is polygamy consistent with the law of Jesus

Christ? We have got to meet the question and that before long." It seems to me this question had better be decided before it is definitely settled that the practice of polygamy is a disfranchising crime. Yes, these are the questions to be met, and decided, and important ones they are. How blank Mr. K. and his confederates would appear, if it should be proved that the Mormons are not only Christians, but the only people who believe and practice all the doctrines of Christ—if it should be proved that polygamy is perfectly consistent with the law of Jesus Christ. In such case Mr. K. ought, in all honesty to assist in prelating the principles of Mormonism over the whole Union, for he says, "The Christian religion is the religion of the land," and "we hold the day when any act of its Government shall sanction a theory, which will have room to throw a doubt on the union of one with the other."

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Polygamy is undoubtedly opposed to the "received ideas" which the multitude have of Christianity, but we utterly deny that it is contrary to the true genius and spirit of the principles inculcated by Jesus Christ. Men will receive and believe just as much of the doctrine of Christ as suits their taste and convenience, and they will reject the rest; and Mr. K. would be well advised to consider this.

There are many such men as Mr. King in Congress, then the States of the South might well tremble for the safety of their liberties and individual sovereignty, for were such a principle as that to be established, it would be the death knell of freedom, throughout the length and breadth of the land.

To purchase, or sell an individual of the African race, in one State, be considered criminal, but that State, or has the Federal Government any right to say it shall be criminal in another? The laws regulating the qualifications of voters, differ in different States. In one State, it would perhaps be criminal to vote before a residence of a year, in another, six months may be the specified time. Has the State which makes it criminal to vote before a residence of a year within its limits, any right to say that it shall be criminal to vote in any other State on a shorter residence?</p

THE WESTERN STANDARD

Remarkable Indian Tradition.

The following remarkable Indian tradition will be read with considerable interest in connection with the accounts of the late earthquake at San Francisco. It was originally published, we believe, in the *Alta California*, some six years ago, and appeared with the assurance that the facts embodied were derived from a perfectly reliable source.

Among the old men of the Indian Tribes who until recently lived in the vicinity of San Francisco Bay, were preserved legendary tales of their forefather's achievements, and still the facts embraced in the sketch below live in re-collection. It is said of these Indians, that there are those who have welcomed their parents return from hostile excursions in the country lying near Monterey, by a route along the sea coast, passing over a country since submerged, and where the opening of the bay of San Francisco now lies. "Put this and that together," and at the same time keep in mind the severe "shaking" which occurred in that vicinity some two or three weeks since, and the reader will derive new light concerning the geographical structure of California and the changes she may have undergone within a very brief period of time.

THE LAKE OF CALIFORNIA.

AN INDIAN TRADITION.

The aborigines of California, like those of every other portion of America, have long been fading away before the progressive march of civilization, or mixing with the Spaniards who conquered them two centuries ago, have lost their identity as aborigines. Like their eastern brethren they are leaving their ancient hunting grounds, the homes and sepulchers of their fathers, and wandering they hardly know where, while the white man, as by right divine, takes and calls their lands his own. But still they have their legends and their traditions, and even now they gather around their broken camp-fires—a mockery of palmer days—and tell, the fathers to their sons, the tales of former times, which their forefathers had told them.

Among the traditions current among them is the following which is certainly full of interest. They relate that where the Bay of San Francisco now is, was formerly a great lake, longer and broader and deeper than the bay. According to their accounts this Lake was more than three hundred miles in length, with no outlet to the ocean except in the rainy season, when it would overflow its banks and a small stream would flow to the ocean some thirty miles south of the present outlet to the Bay.

The ridge of hills along the coast was then unbroken and served as a dyke to prevent the waters of the lake from escaping to the ocean. The level of the lake was many feet above that of the ocean, and is known as the Sacramento valley, and southward covering the valley of the San Joaquin.

On the banks of this lake, centuries ago, populous tribes of Indians dwelt, whose villages lined its shores. Indeed, if credence is to be given to the tales of Indians, the population of California will never equal those ancient days, when the red men fished in the fresh waters of the lake, and hunted their deer undisturbed through the forests.

The hills along the coast are formed of soft sand stone, and through this, the tradition relates, the water began to make a breach, which yearly grew wider, until it burst through and among the hills with tremendous power, leaving steep cliffs and precipices to mark its way. And what was once a lake several hundred miles in length, is now a bay of not forty miles long. This may have been the cause for such change, but it would seem far more reasonable to attribute it to some volcanic commotion which in those days might have been as prevalent there as they are now in Mexico and Central America.

How far this tradition can be corroborated, must be determined by those who have the means. But no one who has witnessed the steep bluffs around San Francisco, or has passed the singular entrance of the Bay, called the Golden Gate, with its perpendicular walls, or has seen the no less singular bluffs of Raccoon Straits, a few miles north of San Francisco, can for a moment doubt but that they were formed by some powerful agency, either fire or water.

On the hills around San Francisco fresh water shells are found, and the small island of Yerba Buena, which lies directly opposite the town, rising out of the Bay at least one hundred feet, is completely covered with shells, facts go far to prove the truth of that tradition, which has no doubt been handed down from former generations as marking an era no less important in Indian tradition than the deluge in sacred history. This event may have taken place a thousand years or even twenty centuries ago, as the tradition affords no date as to when it occurred. It is a subject well worthy of study, and which may throw some light as to the origin of the gold dust, and the manner of its distribution over so large a tract of country.—[Miner's Journal.]

There are only thirty-four cities and towns in Russia that contain over 20,000 inhabitants. The population of the three principal cities is as follows: St. Petersburg, 542,224; Moscow, 373,800; Warsaw, 167,000.

Dreams.

A MAN who is the least inclined to superstition, may be excused if, at times, he gives some credence to either the brilliant or the gloomy dreams which sometimes assail him. Modern philosophy, armed with its hopeless scepticism, has vainly sought to banish among the crowd of fables, these features which prove the intellectual existence of man during his sleep; on the other hand there were many respectable personages of antiquity, philosophers, as well as commanders of armies, with the most eminent writers of Greece and Rome, who thought it their duty to have faith in dreams, on which might depend the safety of a people, a city, or an army, so that without blushing, we may become credulous after the manner of Zenophorus, Simondes, Cassius, Caesar, Plato. But without wading so far back through the flood of time, to search for celebrated dreams, we need cite only a few, which approach nearer to the present period.

Maldonat, a Jesuit, had formed a design of undertaking a commentary on the four Gospels; for several nights he thought he beheld a man, who exhorted him to go on speedily with the work, and assured him that he would complete it, but that he would not live long after it was finished. This man at the same time pointed out to him a certain part of his stomach, in which Maldonat experienced violent pangs, and of which he died, very soon after his work was concluded.

A man, who did not know one word of Greek, went to seek out Sammase, and showed him some certain words which he heard in the night in a dream, and which he had written in French characters. He asked him if he knew what those words expressed? Sammase told him in Greek, they signified, "Go thy ways, dost thou not see that death threateneth thee?" The dreamer returned to his house, which fell down the following night.

A learned man of Dijon, being fatigued all day with studying one particular passage in a Greek poet, without being able to comprehend it, went at length to bed and fell asleep. He fancied himself transported in a dream to the palace of Christians, at Stockholm, where he visited the Queen of Sweden's library, and perceived a small volume; he opened it and read ten Greek verses, which solved all the difficulty he had labored under. His joy awakened him; he rose, noted down what he had just read, and, finding the adventure of so extraordinary a nature, he wrote to Descartes, who was then with the Queen of Sweden, and described to him all the particulars of his dream. Descartes replied to him, telling him that the most skilful engineer could not have drawn the plan of the palace better, nor the library, than he had done in his letter; that he had found the book in question on the table he had pointed out; that he had therein read the verse mentioned by him, and that he would send him the work at the first opportunity.

Marshall Villars, at the age of sixteen, was a cornet in a cavalry regiment. One night he was on the advanced guard in the camp, and was warming himself before a wretched fire, when he heard a loud voice calling to him to join and mount his horse with his escort. The youthful warrior paid but little attention to this order, but still he heard the voice, and an invisible hand seized him by his cloak. Villars then obeyed, and scarce was he advanced a few paces distant with his men, than the place he had left blew up with a terrible explosion. It seems that the enemy, abandoning the territory, which was threatened by the French army, buried some barrels of gunpowder which they were unable to carry away. The soldiers belonging to Villars had lighted their fire precisely on the spot which concealed the barrels. The action of the fire commenced by drying the powder, and finished by its explosion. The protecting genius of Villars preserved him from this danger; and also saved with him a handful of brave fellows, who, without the fortunate star which guided him, might, perhaps, have perished.

The writer of this article has heard related the following adventure: "One night, after I had gone my last rounds, I betook myself to sleep, when all on a sudden I dreamed that one of my hot houses was on fire. This struck me forcibly; I rose and hastened to the hot house pointed out to me in my dream, when I had the happiness to arrive in time to prevent, without doubt, a serious misfortune. A fire had actually broken out from one of the stoves, which were always kept burning day and night, and seemed likely, infallibly, to make considerable progress."

Without further search we may agree in the opinion, without discussing the cause, that dreams are not what superstition has stated them to be, neither are they what they are defined by modern Philosophy.—[Ex.]

THE FATE OF MUMMIES.—The mummies of Egypt are sometimes quarried by the Arabs for fuel, and, whether those of the Pharaohs, their wives, their priests or their slaves, are split open and chopped up with the same indifference as so many pine logs. The gums and balsams used in embalming them have made them a good substitute for bituminous coal; and thus the very means employed to preserve them have become the active agents of their desecration.

"Bonapart, Bonapart, is it?" exclaimed our Hibernian friend, "faith, it's me knew Bonapart well when he was a boy in oild Ireland. We used to go to school together, but it wasn't Bonapart they called him, but *Boney Patrick*, at your service."

"A lazy fellow down South spells Tennessee: Tom. He is the same fellow who spells Andrew Jackson thus: *drn Jaxx*.

Martin Luther.

A coarse rugged, plebian face it was, with great crags of cheek bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness and mystery were all there. And often did they seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles, he, when when he first began to preach, suffered unheard of agony.

"O, Dr. Stampitz," said he to the vicar-general of his order, "I can not do it. I shall die in three months. Indeed I can not do it."

Dr. Stampitz, a wise and considerate man, said, upon this, "Well, Sir Martin, if you must die you must; but remember they need good heads up yonder, too. So preach, man, preach, and then live or die as it happens."

So Luther preached, and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also before he died he wrote very many books—in which the true man was—for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the table-talk for example. We see in it a little bird, having alighted at sunset on a bough of a tree that grew in Luther's garden.

Luther looked up at it and said: "That little bird, how it covers down its wings, sleeps there so still and fearless, though over it are the infinite starry spaces, and the great, blue depths of immensity! Yet it fears not—it is at home."

The God that made it too is there!" The same gentle spirit of lyrical admiration is in other passages of his books. Coming home from Leipzig in the autumn season, he breaks forth in living wonder at the fields of corn. "How it stands there," he says, "erect on its beautiful taper stem, and bending its beautiful golden head in it—the bread of man sent to him another year." Such thoughts as these are as little windows, through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible, across its tempests and clouds, a whole heaven of light and love. He might have planted, he might have sung—could have been beautiful like Raphael, great like Michael Angelo.

As it was, the streams of energy and modesty met in his active spirit. Perhaps, indeed, in all men of his genius one quality strongly developed might force out other qualities. Here was Luther a savage kind of a man, as people thought him—a wild Orson of a man—a man whose speech was ordinarily a wild torrent that went tearing down rocks and trees—and behold him speaking like a woman or child.

THE MODERN INQUISITION.—A newspaper of Turin publishes a letter from Rome, giving an account of the present condition of that dread tribunal, "the Inquisition," with the name of which are associated injustice, cruelty, and horrors of the most fiendish character:

"The old palace of the Inquisition having been turned into barracks for the French troops, the tribunal has been transferred to the interior of the Vatican, where the Dominicans occupy a part which none but those who have grown old in the palace can ever find, such is the intricacy and multiplicity of the stairs, passages, and secret corridors that lead to it. When the inquisitors want either to arrest or question you, they neither send officers nor a warrant: such extreme measures are only reserved for those who attempt to escape; but a gentleman calls on you in a quiet way, and informs you that the on Holy Office requests the pleasure of your company. Should you happen to expositate, the quiet gentleman politely suggests the expediency of being punctual. When you reach the outer court of the Vatican, you find a priest who conducts you to the tribunal, and if you are only summoned as a witness, it is he who conducts you back. When in the presence of the inquisitor you are made to swear that you will speak the truth; your answers to the questions put to you are written down in Latin, and before being released, you must take another oath that you will reveal nothing of what you have seen or heard."

NAPOLEON'S NATIVITY.—The French seem to claim the great Corsican as peculiarly their own, and feel a little of his fame reflected on themselves, still they have never been entirely alone in claiming him. All allow him to have been a great man, and some—Abbot for instance, (as see the preface to his history)—that he was a man of most peaceful inclinations, and as such, an ornament to the world, and one of its illustrious citizens. Indeed, the world in general claims him as a human wonder, though we trust that such a wonder will never again appear. His nativity, however, we never heard disputed before yesterday. We had taken a seat in an omnibus beside an enthusiastic Hibernian, who declared and pointed his declaration with an oath—that no great man was ever born outside of the limits of Ireland.

"What will you make Bonaparte?" inquired a forward specimen of young France, who was also a passenger.

"Bonapart, Bonapart, is it?" exclaimed our Hibernian friend, "faith, it's me knew Bonapart well when he was a boy in oild Ireland. We used to go to school together, but it wasn't Bonapart they called him, but *Boney Patrick*, at your service."

"How do you manage to rehearse?"

"Why, we waits till the work is done, den all go down to the kitchen and rehearses."

"But, what do you do for ladies?" said Mr. Forrest.

"A! dar we stick! We can't get no ladies," "Why, won't the colored ladies play?"

"O, no," said the colored actor, de colored ladies tink it too degrading."

The great tragedian asked no more questions.

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"Mother, shan't I pray for those two inches of snow which father wants?"

Anecdote of Gen. Jackson.

At the south west, the people delight to spin yarns of Gen. Jackson; of his daring, love of justice, and the prompt way of administering "that article," when he found it necessary. I was on the Mississippi last summer, when I heard the following story, which never having been in print, I send you for the benefit of your readers.

The General, then Judge Jackson, was holding Court, a long time ago, in a shanty at a little village in Tennessee, and dispensing justice, in large and small doses, as seemed to him to be required in the case before him. One day during court a great hulking fellow, armed with pistols and Bowie knife, took upon himself to parade before the shanty Court House and the Judge, Jury, and all those assembled, in good set terms.

"Sheriff," sang out the Judge, in an awful tone, "arrest that man for contempt of Court, and confine him."

Out goes the Sheriff, but soon returned with word to the Judge that he had found it impossible to take him.

"Summon a posse then," said the Judge, "and bring him before me."

The Sheriff put out again, but the task was too difficult; he could not, or dared not to lay his hands on the man, nor did any of the posse like the job any better than he did, as the fellow threatened to shoot the first "skunk" that came within ten feet of him.

At this the Judge waxed wrathful, to have his authority put at defiance before all the good people of the vicinity, so he cried out from the bench, (it was literally a bench) "Mr. Sheriff, since you can't obey my orders, summon me, yes, sir, summon me."

"You, Judge?" exclaimed the amazed Sheriff.

"Yes, me, summon me! By the Eternal, I'll see what I can do."

"Well, Judge, if you say so, though I don't like to do it, but if you will try, why I suppose I must summon you."

"Very well," said Jackson, rising and walking to the door, "I adjourn this Court ten minutes."

The ruffian was standing a short distance from the shanty, in the centre of a crowd of people, blaspheming at a terrible rate and flourishing his weapons, vowing death and destruction to all who attempted to molest him.

Judge Jackson walked very calmly into the centre of the group, with a pistol in his hand, and confronted him:

"Now," said he, looking him straight in the eye, "surrender, you infernal villain, this very instant, or by the Eternal, I'll blow you through."

The man eyed the speaker for a moment without speaking, and then let fall his weapons, with the words, "there, Judge, it's no use, I give in," and suffered himself to be led off by the Sheriff without any opposition. He was completely cowed.

A few days after this occurrence the man was asked by one of his comrades why he knocked under to one man when he had before refused to allow himself to be taken by a whole company; and his reply plainly showed the estimation in which the determined and daring spirit of Jackson was held through the country.

"Why," said he, "when he came up, I looked him in the eye, and by —, I saw shot, and there wasn't a shoot in nary other eye in that crowd, and so I says to myself, says I 'hoss, it's about time to sing small,' and so I did."

RESPECTABILITY.—Very recently Mr. Forrest played an engagement in Baltimore. One morning, while at breakfast, says a contemporary, the colored man waited on him ventured to say:

"Massa Forrest, I seed you play Wigrinus de oder night—I golly, you played him right up to de handle. I tink dat play just as good as Hamlet. Was it writ by the same man?"

"O, no," said the tragedian, amused at the communicative spirit of his sable friend, "Hamlet was written by Shakespeare, and Wigrinus by Knowles."

"Well," said the waiter, "dey's bofe mighty smart fellow. I's an actor myself."

"You?" said the astonished tragedian, "why, where do you play?"

"Down in the 'sembly rooms," was the reply.

"We've got a theater, stage, and scenery and dresses, and ebery ting all right. We plays dere beautiful."

"What have you ever played?"

"Why, I'se played Hamlet, and Polonius,

and de Grabe Digger, all in the same piece."

"How do you manage to rehearse?"

"Why, we waits till the work is done, den all go down to the kitchen and rehearses."

"But, what do you do for ladies?" said Mr. Forrest.

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